

June 28

The prevalence of payola and cheating in classrooms—when children in the fifth and sixth grade, right on through to the university level and we say we can't do anything about it. Well, can we?

Mr. Malik asks Mrs. Jones what she thinks the biggest contribution and the finest contribution of America to the world has been, and then he answers his own question. "Do you think, Mrs. Jones, it has been money, food, medical skill, military might, industrial know-how? Not for a moment, none of these, Mrs. Jones. The greatest contribution that America has made to the world is the modern missionary movement."

Mr. Malik knows. He knows because he was educated in a missionary school. He says, "The thousands of American men and women, selfless men and women who left the comfort of their homeland and took the Gospel of Christ, a redeeming Saviour, into heathen countries and put new life and an uplift of the countenance into the lives of those who were red, and yellow, and brown, and black. This is the greatest contribution America has made. And what has been done with it?"

Well, it is stunning to hear him say that on the heels of the missionaries came those who exploited these people and now America is synonymous with the exploitation of the individual to use him, to abuse him, to get him to do what his workers in America will not do for the same wage; and this is a tragedy.

I do not have longer to spell it out, but the question is what can be done about the situation in which we find ourselves? Communism all around us is growing by leaps and bounds without a gun being fired; while we sit idly by and make pronouncement after pronouncement, set up committee after committee, but we are not concerned enough to take the Gospel of Christ, which is the only answer, incidentally, to a missionary religion which has as much zeal and as much discipline about it as communism. There is only one answer to it, I tell you, and the answer lies in the Christian ethic which lies at the heart of the Christian Gospel.

WHAT CAN BE DONE ABOUT IT?

What can be done about it? You must do something about it. You—I. If enough individuals change the complexion of their little world then it is hopeful that the whole structure of society might be changed, but as long as you are willing to sit by and say "it can't be that bad" then nothing will happen.

This is always the problem in a sermon like this when it is over to have people walk out the narthex, or walk out of the church, and say, "Well, the old boy was pretty steamed up this morning, wasn't he?" but that's the last that they intend to think about it. They do not intend to go into action. I am trying to arouse you into action this morning, trying to convince you that it is you who are the followers of a religion that has in it the elevation of human personality that man is important. I'm trying to arouse you and myself to do something about it, and it must begin with the individual.

Secondly, you and I must strengthen our Government by using our influence and our votes. I am still discouraged over a thing which I have mentioned to you many, many times. There ought to be many of you men sitting in this congregation this morning, and many others who are listening to me by radio, who are running for office in this community. It is not a question of whether you are defeated. It is a question of eradicating those men who are evil from running for government by running those who are good, who have a Christian ethic, who have a desire to see their community the finest that it can be in the world, and the only way to eradicate evil and bad men from

running is to run so many good men that even the good have to be defeated for the best.

This is the only way you can change government at any level, be it city, be it State, or be it National. You and I must demand the kind of leadership from our churches that will be the sort which will change the complexion of complacency and ease into one of activity and action, of force and power. Not, incidentally, by standing off and criticizing what doesn't happen but by getting in there and seeing that it does happen.

This is the tragedy, you see, of the modern church. The people who can always tell you what's wrong with the church are those who are outside of it, or those who have their name nominally on its rolls and come maybe once or twice a year. The people who will really change the church and make it truly the church of Jesus Christ are those who arouse themselves, who get up on Sunday morning and discipline themselves to get their children to Sunday school and themselves visit regularly the house of worship; who pray continually; who read their Bibles and who make for themselves a Christian doctrine of living in a society like this that cannot be thwarted nor challenged by any kind of godless ideal or idea without.

You and I must certainly recognize that softness in a time like this is our deadliest danger. Do you remember that in the early days of our Christian life, in that first century our early forebears of this Gospel imposed severe disciplines upon themselves for the purpose of strengthening the world. They fasted, not simply to be doing something but that their bodies might cry out in turn that their will might be strengthened. When is the last time you fasted?

Holding our religious heritage—only in the Judeo Christian tradition is man elevated. In all others he is diminished. What is it we are trying to preserve in America for the world? It is honor, duty, justice, freedom, tolerance, charity, sharing, repentance, forgiveness; these are the things that we are trying to give to the world.

And how is it to be done? I will give you Mr. Malik's answer. By returning to Christ Jesus our Lord and Saviour and making Him, yes, letting Him be a guide and a redeemer for every living moment of one's life.

Do you remember Christ's counsel against personal comfort and gain, He said, "Do not lay up for yourselves treasures on earth where moth and rust doth corrupt." By the material standards of life Jesus would be considered to be out of it but in the very end of His life He was able to say, you will remember, "Be of good cheer. I have overcome the world."

The time is not gone. Wake up America. Wake up Christian America. "Be of good cheer. I have overcome the world." But when are we going to start? The answer lies with you. I cannot prod you. What are you going to do about the Gospel of Christ in a day like this?

A Firm "No" to Castro

EXTENSION OF REMARKS

OF

HON. J. EDWARD ROUSH

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 28, 1961

Mr. ROUSH. Mr. Speaker, it came as no great surprise to most of us when Fidel Castro upped the ante on the tractors-for-prisoners deal. That he

was not sincere in making his offer has been obvious since the outset.

I suggest, now that the committee handling this matter has seen the light and have agreed to disband, that we officially put an end to this matter once and for all.

The sending of the 10 prisoners back for renegotiations should be recognized for what it is, and that is an attempt by Castro to squeeze out another ounce of propaganda. Let us tell Fidel Castro that the U.S. Government and its citizens are through sponsoring his press relations.

Let us make it clear that we consider this deal an attempt to extract tribute to a Communist government, and that it is contrary to our sense of honor and justice. I suggest we immediately send these 10 men back to Cuba with a firm "No" for Fidel Castro.

Legal, but Safe?

EXTENSION OF REMARKS

OF

HON. MELVIN PRICE

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Monday, June 5, 1961

Mr. PRICE. Mr. Speaker, under leave to extend my remarks in the RECORD, I herewith include an editorial which appeared in the St. Louis Post-Dispatch on June 12-18, 1961, entitled "Legal, but Safe?"

It is as follows:

LEGAL, BUT SAFE?

While the Supreme Court has relieved the Atomic Energy Commission of legal obstacles to construction of an atomic powerplant near Detroit, the decision cannot entirely relieve public misgivings about the danger of such projects.

Three unions had protested against the AEC's issuance of a construction permit to a private syndicate. The unions charged that the \$80 million plant at Lagoona Beach, Mich., might endanger their members and the general public. The United States Court of Appeals ruled that the AEC findings on the safety of the project were inadequate.

Now, in a 7-2 decision, the Supreme Court says that the AEC did not have to make a final, definitive finding of safety to issue a construction permit. Such a finding may be deferred until an operation permit is issued.

Justice Douglas, in dissent, argued that the court had taken a "light-hearted approach to the most dangerous process that man has ever conceived." But, for the majority, Justice Brennan held that the AEC had satisfied the requirements of the law.

Naturally a court, even the highest court, is reluctant to establish itself as a superior expert authority over an agency specifically established by Congress as expert in a technical field. All the courts usually do in such circumstances is to make certain that legal requirements have been observed, and that is what the Supreme Court did here.

Yet a legal solution does not necessarily solve safety problems, nor does it satisfy often-expressed scientific doubts about placing nuclear energy plants in populous areas at this stage of nuclear development. Granting that progress often involves risk, is it not true, as Justice Douglas said, that

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have the right to vote for anyone that you wanted to vote for? Has it ever occurred to you that it is possible that in the United States of America we might slip away from the two-party system some time and only have a chance of voting for those who are in one party?

And there are those who are sitting in the midst this morning who are saying, "How silly can you get?" I do not have any further time to develop that thought only to say to you, How silly can you get? For America is so close to the edge of abyss of its own ruin that it can hardly breathe comfortably any longer.

Some, I am sure, would feel I ought not to ask you to think as seriously as I'm going to ask you this morning. On the part of many is the desire to overlook the serious, and the unpleasant, and to be lulled into a kind of anesthetic sleep by the notion that things are never so bad but what they could get worse and never so bad but what they can become better. But history is a sure teacher that things of themselves do not get better. People only make things better by taking hold of what is and changing it to what it ought to be.

There are three words that strike at every problem we have before us at the moment. They are pessimism, optimism and realism. Pessimism is to look at what is before you and be so discouraged as to give up and do nothing. Optimism on the other hand is to see the problem and explain to one's self that it might be worse and wait for better days while whistling in the dark. Realism, on the other hand, is to see things as they are and disliking what one sees, go about changing it, not tomorrow but today.

THE DECLINE OF A MIGHTY EMPIRE

In the year 1788 Edward Gibbons completed his work, "The Decline and Fall of the Roman Empire." Let me remind you this was only 12 years after the Declaration of Independence. America then was a young child in swaddling clothes, eager with its challenge to become a great democracy.

Has something happened in these intervening 185 years to change that dream? Has something happened to those of us who are American, something which has dulled the spirit or are we so much a part of the things of the world that we forget that this Nation was born in blood, and sweat and tears? Have we forgotten that the very foundation of this Nation has an ancestry in the spiritual affairs of men not seen in any other nation in all the world? Has the American spirit grown gray? Have we lost some of the dedication to the principles that brought this American Republic into its existence?

I ask you not in the sense of lecture but in the sense of sermon material, I ask you, what is the gospel of Jesus Christ and how well have we adhered to it? For the gospel you see is not a listening to the story of a wonderful man who lived almost 2,000 years ago, who came and dwelt in this earth, doing the will of God and selecting a few people to follow Him and then going on and dying on a cross and coming from an open tomb and then giving this kind of a faith and the principles of this religion to a people and then having them use it and abuse it through all the years.

This is not the gospel. The gospel does not lie hidden in the pages of the New Testament. The gospel is alive in you and me or it is dead altogether.

In Mr. Gibbons' work he gave five reasons for the fall of the Roman Empire and I would have you note them very carefully because it will look as though I had seized them from last night's paper. It will seem as though you have heard them every day in the last week on television and on radio.

What are you and I doing, as Christians, with a Nation founded on the principles of God in which the principles of freedom have been so well inculcated as to bring to life

upon this earth a political utopia, and yet what has happened to it?

First of all, Mr. Gibbons says the fall of Rome is caused by the rapid increase of divorce; the undermining of the dignity and sanctity of the home. Is there no longer on the part of two parties, a husband and a wife, the design and desire to be faithful one to another? There came a time in Rome, and it grew increasingly as Rome grew more powerful, the increasing desire to have clandestine affairs with other men and women and it was not long until dissatisfaction in the Roman home led to the decline of the Roman Empire.

The second thing that Mr. Gibbons said brought about the fall of Rome, was the constant increase of taxation, higher and higher taxes, the giving away of public money, lessening the responsibility of the individual to watch out for his present and prepare for his future. Does this sound like anything you and I know about today?

The third thing Mr. Gibbons said caused the decline and fall of Rome was its mad craze for pleasure. If you and I will notice in history there was never a time when a people were so pleasure loving as those who belonged to the Roman Empire. At first they took their pleasure from sitting in their stadia and watching others entertain them, those who would fight animals and kill them and this was good. But the mad craze increased until the only satisfaction which could be found in the stadia of Rome was when a human being would be taken in and under the curse of pleasure would be put to death in front of the thousands that looked on. Such a morbid kind of pleasure destroys a people through the very core of their soul.

The fourth thing Mr. Gibbons said that caused the decline of Rome was the building of gigantic armaments for the defense of their country. When the real enemy, he says, was not outside but within; the decay of the people.

The fifth thing Mr. Gibbons says is the downgrading of religion. Faith fading into oblivion and being substituted by mere form, losing touch with life and becoming impotent as far as having any soul to guide the people.

If I am any judge this is a great sermon from a curbstone, a curbstone of a long time ago. Twelve years after the Declaration of Independence America did not need to think in terms like these at this time for she was a young, and growing, and vibrant nation, but 185 years later we need to think about it, for these five things are the very things that are causing the decline of America for you see there is no political outside division that can come in and thwart a home that is sacred. There is no outside political body anywhere in the world that can intervene in our kind of a system when we are strong and powerful and spiritual.

A CHRISTIAN STATESMAN SPEAKS

Along with these five points let me share with you another remarkable sermon from the curbstone that I picked up in the May issue of Guideposts. Right on the front page was a picture of a man whom I admire very much, Dr. Charles Malik, President of the United Nations Assembly, the General Assembly in the year 1958, a great Christian statesman from the country of Lebanon.

Those of us who know anything about Mr. Malik know that for years he has been sounding the note. Long before he came into the United Nations he was sounding a clarion for Western civilization.

A woman by the name of Mrs. Jones, a housewife and a mother, writes to Mr. Malik and asks this question and then he answers it. The question is, "Why, Mr. Malik, if our political system is the best, if our values are superior values, why are we in difficulty even in retreat?"

Mr. Malik answers, "I can only give you my own theory and please understand this is a personal theory of mine. The reason the western society is in the dilemma it is today is because of two things. The two great sources of leadership in the Western World are government and the church and each in its own way has not been living up to its responsibility."

I think I might have read past that had it not been for that latter statement. Then I read on. "The church," said Mr. Malik, "is the keeper of men's conscience. It is the guardian of society's morals." If people become selfish and materialistic and lazy, it is the responsibility of the church to bluntly stand in its pulpit and point out these things with an accusing finger until the minister is either driven from the pulpit or the society to which he preaches changes.

What a challenge; and as I thought in this area I thought of the Gospel and then I went back to the Old Testament and I thought of such prophets as Amos and Hosea, Isaiah, Micah, Jeremiah. I could see them standing before Israel with a fire shooting from their eyes and a courage in their voice as they said to Israel, "Repent before it is too late."

In some sense, believe me, as a prophet of Israel I stand before you and say this to you this morning, America repent before it is too late; for on every corner, in every paper, on every radio and in every television the news reports come again and again that we are in danger and yet how many of us really are doing anything about it.

If it is not the business of the church then to call society to task, whose business is it?

Says Mr. Malik, "The government of any nation is responsible to the people and the people will only get what they want out of any government."

Look all around you and what do we find today? Do we find a moral sensitivity to the things that are going on in our world? Go to the ordinary newsstand anywhere in the United States and look at the cheap and vicious sex trash literature that you can pick up, and yet what about the communities across this Nation. Are they doing anything about it? True it is we have tried to do something about it in Canton and for this we can take some credit but have we done enough. You see, the generation that is behind us is going to read what is sold on newsstands and what they can buy.

The other side of the coin is that those who are in the business as news dealers will continue to sell what the public of America wants to buy and so it always comes back, you see, pointing a finger at the individual. What are you reading?

Occasionally as I go into the hospitals I find strange and wonderful things as all of a sudden I go into a room and I find a patient quickly getting a magazine and sticking it under his pillow, but sometimes he or she will leave out the corner and this is what I see, "Modern Romances," "True Confessions," such trash as that, while you are convalescing in a hospital. What's the matter with you America?

We look at television and we allow our children to look at all kinds of violence and sadism and then we are going to wonder in a generation what has gone wrong and we will say to ourselves as our youth go to hell faster than the day can turn into night, "Why? Why? What has the church done about this?" Wake up America, I'm saying to you this morning. Wake up before it is too late and educate your children into the selection of what they are going to look at because you will remember that what comes through the optic nerve is retained almost three times as long as what comes through the auditory nerve.